THE WESTERN LUMINARY.

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MISCELLANEOUS.

THE BIBLE.

At the late Anniversary of the American Bible Society in New-York, the following instance of the power of the Gospel, was related by the Rev. Mr. Wheeler, of Windsor, Vt. *Rel. Int.*

Allow me to add, if testimony *can be* wanting, one more evidence of the good effect of distributing the Holy Scriptures, by the relation of a little occurrence in the neighbourhood of our Green Mountains. I heard it related by a pious clergyman in my neighbourhood, and will give it in substance from his lips. "In the spring of 1816," he observed, "I was called to preach a Sabbath in a town in the northern part of Vermont, and the next morning, though in much haste, determined to spend a little time in seeking out some of those who had the greatest cause to say, 'No man careth for my soul.' Among other places I was attracted by the smoke arising from a potash, (a small manufactory of house ashes,) and on entering found a person at his labours. After some conversation concerning his occupation, I inquired if he made it any part of his business to attend to the interests of his soul. He said, No, he had not time for that. I asked if he kept a Bible. He said, No, he could not buy one. He had a wife and seven children, and he could scarcely find food and clothing for them. But would you read a Bible, if you had one? He said, I think I should sometimes. I then took one from my pocket, and told him it was not mine but the property of the Bible Society, and begging him to read it and pray over it, I gave it into his hand and left him in tears. I afterwards learned that he was a profane, wicked, debased man. Sometime after, as I happened to pass that way, I called to see him, and found both him and his wife rejoicing in the Saviour, they had found in their *Bible*, and striving to imitate him by a sober, humble, and pious life, and their children ready to enquire, 'What must we do to be saved.' For several years, when passing that way, I always enquired after this poor man, and found he persevered in living according to the rule of *his Bible*. I was told by his employer, who was one day urging another person to purchase a Bible, who did not own one, but who refused with much indifference, that this poor man, being witness to it, said with a sigh, Once I had no Bible, but now I could better go without the last rag of clothing, than live without *my Bible*. The father of this poor man, was once possessed of property and influence in one of the New-England States, and was a colonel in the revolutionary war, but became reduced, and his children sunk to a level with the lowest state of society. And as this man spent himself for the liberties of his country, who would withhold the dollar that should save his poor lost son from eternal bondage, and thus re-give a patriot to his country, and a servant to his God."

Such as I have detailed was the effect of a single Bible distributed by a Bible Society, and similar to this will be its effects when it is read in every language, and honoured and obeyed in every heart. When we look upon it in the abstraction of retirement, we consider it a book of infinite value, but we too often suppose that as its worth is not correctly estimated by most persons, its circulation never can produce those immense moral changes which the bright eye of Christian hope sees on the shadows of futurity.

Anecdote of Henry IV. of France.—A satirist, having published some severe reflections on the French court, Henry IV. was desired by some of his courtiers, who smarted beneath the castigation, to punish him with the most unrelenting rigour. "It would be against my conscience," riplied the magnanimous monarch, "to trouble an honest man for having told the truth."

THE PHILOSOPHER.

Sir Isaac Newton set out in life a clamorous infidel, but, on a nice examination of the evidences of Christianity, he found reason to change his opinion. When the celebrated Dr. Edmund Halley was talking infidelity before him, Sir Isaac addressed him in these or the like words: "Dr. Halley, I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied, and well understand—but you should not talk of Christianity, for you have not studied it. I have, and am certain you know nothing of the matter."—This was a just reproof, and one that would be very suitable to be given to half the infidels of the present day, for they often speak of what they have never studied, and what in fact they are entirely ignorant of. Dr. Johnson, therefore, well observed, that no honest man could be a deist, for no man could be so after a fair examination of the proofs of Christianity. On the name of Hume being mentioned to him, "No Sir," said he, "Hume owned to a Clergyman in the Bishoprick of Durham, that he had never read the New Testament with attention."

THE FEMALE SEX.

"I believe that if Christianity should be compelled to flee from the mansions of the great, the academies of the philosophers, the halls of legislators, or the throng of busy men, we should find her last and purest retreat with woman at the fire side; her last altar would be the female heart; her last audience would be the children gathered around the knees of a mother; her last sacrifice, the secret prayer, escaping in silence from her lips, and heard, perhaps, only at the throne of God."

Buckminster.

The following is Ledyard's testimony to the generous and amiable character of the female sex:—

"I have always remarked that women, in all countries, are civil and obliging, tender and humane, that they are ever inclined to be gay and cheerful, timorous and modest; and that they do not hesitate, like men, to perform a generous action. Not haughty, not arrogant, not supercilious, they are full of courtesy, and fond of society; more liable in general to err than man, but in general also more virtuous, and performing more good actions, than he. To a woman, whether civilized or savage, I never addressed myself in the language of decency and friendship, without receiving a decent and friendly answer. With man it has often been otherwise. In wandering over the barren plains of inhospitable Denmark, through honest Sweden and frozen Lapland, rude and churlish Finland, unprincipled Russia, and the wide spread regions of the wandering Tartar; if hungry, dry, cold, wet, or sick, the women have ever been friendly to me, and uniformly so. And to add to this virtue, so worthy the appellation of benevolence, their actions have been performed in so free and kind a manner, that if I was dry, I drank the sweetest draught, and if hungry, I ate the coarsest morsel, with a double relish."

MORAL INFLUENCE OF THE UNITED STATES.

From a work published in England last year, entitled "The advancement of Knowledge and Religion."

The United States of America present themselves as the country, which, next to Britain, and indeed the only one along with Britain, has the most ample resources to spread the knowledge of the truth over different countries; and which, in its rapidly increasing greatness, will find aids and supplies, larger than have yet been possessed by any empire, for benefitting mankind. . . . . Even now, in the infancy of their origin, vessels touch on every coast, their inhabitants sojourn in every country; and, even without their intentional efforts, religion grows with their growth, and strengthens with their strength; they carry their altars with them into the wilderness; and, through them, civilization and Christianity will flow on with an ever-enlarging stream, till they cover the shores of the Pacific. Even then, the ocean will not terminate their progress, but rather open out a passage to the shores of eastern Asia; till both the old and the new world are united, and flourish beneath the same arts and the same religion. The British language and line is spreading, not only over America, but has taken root in Africa and Asia; and is doubtless destined by Providence, to spread far and wide the blessings which he has confined to Britain, not for her own use only, but as a sacred deposite for the world.

NARRATIVE

On the state of Religion within the bounds of the General Assembly.

The General Assembly having received reports on the state of religion from seventy Presbyteries, and from the Churches with which it holds correspondence, presents the following condensed abstract of intelligence, to the churches under its care.

Every year brings tidings of the enlargment of our territory, and increase of our ecclesiastical family. God grant that as our cords lengthen, our stakes may be also strengthened, and the bonds of our union be drawn closer and closer. Harmony in doctrine and discipline generally prevails. Differences of a minor sort exist among us, which may occasionally prevent all that fellowship which exists among the spirits of the just made perfect; but we bless the Great Head of the church, that no department of his kingdom on earth, of so large an extent, appears to live in more harmony and brotherly love. Whatever variety of phraseology on doctrinal subjects, or discrepancy of views in government and discipline, may be found existing between individuals or sections of our church, we have yet reason to rejoice that the doctrines of the Bible, as echoed by our Confession of Faith, are substantially taught, and the letter as well as spirit of our ecclesiastical standards generally maintained.

In less than forty years, through the blessing of the Most High, we have increased from one to sixteen synods, and from six to eighty six Presbyteries—five having been added to our number during the past year.

To enter into minute details, or even to glance at the intelligence received from every Presbytery, would extend this narrative to an unedifying length A hasty sketch of the prominent features of the church in the respective synods must suffice.

Beginning at the South, in the Synod of *South Carolina and Georgia*, the state of religion appears on the whole to be favourable. Though a large portion of her territory is yet mournfully destitute of ministers, churches, and even of the bible—though in twenty counties within the bounds of the Presbytery of Hopewell, only two ministers of our denomination can be found— though the Presbytery of South Carolina appeal to the General Assembly for missionary help and call for twenty active and zealous ministers, to supply as many organized and waiting congregations—yet we rejoice that a special blessing has been poured out on the means already enjoyed. In the Presbytery of Charleston Union, several congregations have received a refreshing from the presence of the Lord. Prayer meetings are multiplying, Sabbath Schools are recommended in the Presbytery of Alabama, to all her churches; and what is especially interesting, the coloured population are receiving an increase of religious privileges, and the means used for their spiritual edification have been crowned with a visible blessing. Upwards of thirty Auxiliary Bible Societies have been formed within the bounds of Hopewell Presbytery, during the last winter. The necessity of educating pious youth for the gospel ministry, is extensively felt; a plan of a Literary and Theological Seminary has been formed, and more than 30,000 dollars already subscribed to its funds.

From the Synod of *North Carolina*, nothing of very special interest has been communicated. We hear of good outward attention to the means of grace, but accompanied with much lukewarmness and conformity to the spirit and fashions of the world. That instruction in bible classes and Sabbath schools is enjoyed extensively by the rising generation—that the walk of many christians is uncommonly exemplary—that benevolent societies are receiving more liberal patronage than in former years—and that the standards of our church are stated to be steadfastly maintained, are matters of encouragement and consolation.

From the Synod of *Virginia*, we have heard mingled sounds of joy and lamentation. Three of their congregations have been specially revived, and in several other churches, an unusual attention to divine things has appeared. But on the whole, this part of the vineyard, so often refreshed, seems to languish. Fashionable amusements are seducing professors of religion, and contentions are creeping into some of the churches. No wonder these things should make the friends of Zion mourn. A dearth of spiritual instruction is one ground of their complaint; and measures are in active operation, by the support of the Theological Seminary at Hampden Sydney, to bring forward more labourers into the Lord's vineyard. 25 000 dollars, in addition to former benefactions, have been lately subscribed for the support of that Seminary; and more is now doing for the education of poor and pious youth than ever before. The Bible Society and Domestic Missionary Society within the bounds of this Synod, are in a very flourishing state. Yet they mourn the absence of the Comforter; and blessed are they that mourn.

Mississippi is the only Presbytery out of five, within the bounds of the Synod of *Tennessee*, from which the Assembly have been permitted to hear.—From this Presbytery no revival of religion is reported. The land is a scene of spiritual desolation. The inhabitants are rapidly increasing, and the ministers of our denomination are to the population as 12 to 230,000! Loud are the calls of our brethren for help. Shall they call in vain? The enemy is overrunning the land, and fortifying himself against any future attack; and double the labour will soon be necessary to conquer, and obtain possession that would now be necessary take and keep possession of this field.—There is no time for delay. New Orleans favours the reception of the gospel. Large congregations assemble there on the Sabbath, and a church for mariners is in contemplation.

The Synod of Kentucky, includes that state, a large part of the state of Indiana, and half the state of Illinois. From this region also the reports are very defective. The cause of Christ, however, appears to be advancing.—Truth is prevailing over error, and light is dispersing darkness. The scarcity of faithful preachers is greatly lamented; nearly half the churches being destitute of a stated ministry. Error has still an extensive prevalence, and christians are not yet united as they ought to be, for the support and spread of the gospel. Great efforts, however, have of late been made for the education of their precious youth; and we rejoice to hear that after many struggles they have at last, at Danville in Kentucky, a literary seminary of their own. Revivals of religion have been witnessed in three congregations of Ebenezer Presbytery, in two of which fifty were added to the church.

From the Synod of Ohio no very good news have reached our ears. Complaints of coldness in professors, fondness of fashionable amusements, the increase of error, and general declension in religion, form the burden of their narrative. "Give us ministers," is the cry of many congregations, and is in fact the cry of all the western country.

The Synod of the *Western Reserve* reports no general revival of religion.—Several congregations, it appears, however, have been specially visited from on high. The congregations in that section of country are generally weak, and tho' better supplied than many of our Western settlements, are yet deplorably destitute of a stated ministry. In 30 townships, within the Presbytery of Portage, there are only 20 churches and 10 Presbyterian ministers, while there are many propagators of error. Strenuous efforts, however, are making by our brethren for the increase of the ministry and extension of the means of grace. In the midst of this wilderness we are happy to learn that our brethren live in peace and walk in the order of the gospel, that family worship is extensively observed, and Sabbath schools and bible classes receive increasing attention.

The state of religion in the Synod of *Pittsburg* is reported, as on the whole, improving. Many churches, however, have none to break to them the bread of life, and "there remaineth yet very much land to be possessed." Six churches are stated to have been revived, to one of which were added 60 persons, to another 77. Other congregations are in a favourable state, but in the majority of their churches, great coldness and forgetfulness of their vows are charged upon the children of God. Vice in some places is on the increase. Good attention, in general, is paid to external means, the standards of our church are stated to be vigilantly maintained, and both ministers and people are active in support of missions, theological seminaries, and in other labours of love.

The loud calls for an increase of ministers in the west, the distance from Princeton, and the inconvenience and expense of an attendance at that institution, have induced the assembly to take measures to establish a Theological Seminary west of the mountains. May the gracious smiles of the Great Head of the church attend these measures, and unite the hearts and the prayers of his people in this great and important enterprise. Soon may it be prosperously founded, long may it flourish, and abundant be the blessings it shall receive and communicate. May this school of the prophets nourish many a young Elijah, Elisha, and Samuel, to oppose wickedness in high places. Every member of the church will grant to this contemplated Seminary an interest in his prayers.

Within the bounds of the Synod of *Philadelphia* nothing of special importance has occurred. In a few instances the spirit of the Lord has been poured out, and considerable additions made to the church. In the Presbytery of Lewes, the churches appear to be rousing, after a long slumber, and an unusual blessing accompanies the means of grace; and throughout the other Presbyteries, a good attention to outward ordinances is remarked. But the special influences of the Holy Spirit seem to have been withheld from most of the churches in this Synod, during the past year. The mariner's church in Philadelphia, under the labour of the Rev. Joseph Eastburn, is in a flourishing condition.

In the Synod of *New-Jersey*, the Spirit of the Lord, as in former years, has "come down as the rain upon the mown grass, and as showers that water the earth." In the Presbyteries of Elizabethtown, Newark, and Susquehanna, copious effusions of the Spirit have descended on no less than 17 congregations, while unusual ingatherings of souls have given joy to many others. The revival in Elizabethtown, and in some other places, is still going forward with great power. Not less than 450 persons in Elizabethtown alone, are said, by their attendance at the meetings for Inquiry, to manifest an anxious concern for their salvation. In the other Presbyteries connected with this Synod, though no particular excitement on the subject of religion exists, the state of *morals* is generally good.

In the Synod of *New York*, the Lord has been seen by his people, though in less stately and triumphant goings than in some of the Synods which yet are to be named. Large additions have been made to some churches, and an unusual awakening exists in a few congregations; but the Synod have to regret that the revivals of former years have not been repeated.

(To be concluded next week.)

"STAND AND WATCH"

Eph. vi. 14.

The Christian must stand upon his watch *constantly*. The lamp of God in the tabernacle was to burn always; (Exod. xxvii. 20. xxx. 8.) that is, always in the night. And what is our life in this world but a dark night of temptation? Take heed, Christian, that thy watch light go not out in any part of this darksome time, lest thine enemy come upon thee in that hour. He can find thee, but how canst thou resist him in the dark! If thine eyes are once closed in spiritual slumber, thou art a fair mark for his wrath, and know then, thou canst not be long off thy watch but Satan will discover it! He knew the apostles' sleeping time, and then he desired leave to winnow them. (Luke xxii.) When the soul lies most secure and thinks her danger furthest off, then it is nearest; therefore labor to be constant in all thy holy care; the want of this spoils all Some appear very careful for a time after a fall into a sin that hath bruised them sorely, but soon they are as careless as ever. Others, when they are newly come out of the furnace of affliction, O how nice and scrupulous are they while the smell of fire is about them, and the memory of their distress is fresh! They are as tender of sinning as one that comes out of a hot close room is of the air; they shrink at every breath of temptation stirring. But, alas, how soon they are hardened to commit those sins, without remorse, the bare mention of which, but a little before, troubled and afflicted them. Josephus relates that the sons of Noah, for some years after the flood, dwelt on the tops of high mountains, not daring to take up their habitation on the lower ground for fear of being drowned by another flood; yet, in process of time (as no flood came) they ventured down to the plain of Shinar, where their former fears ended in [illegible] of the boldest, proudest, attempt[illegible] God that the sun ever with[illegible] I mean the building of a

tower whose top should reach to heaven. (Gen. xi. 4.) Thus often, we see God's judgments leave such an impression on men's spirits, that, for a while, they stand aloof from their sins, (as they of old on their hills,) afraid to come down; but after a time they can descend to their former wicked practices, and grow more bold and heavendaring than ever. But if thou wilt be "a CHRISTIAN INDEED," keep on thy watch still, remit not thy care. Hast thou run well hitherto! O lie not down, like a lazy traveller, by the way side to sleep, but reserve thy resting time till thou gettest home out of all danger. Thy God rested not till the last day's work in the Creation was finished; neither do thou cease to wake or work till thou canst say thy salvation work is finished. GURNALL.

VARIOUS READINGS OF SCRIPTURE.

The following remarks (of Mr. Stuart) are copied from the North American Review.

Out of some eight hundred thousand various readings, about seven hundred and ninety-nine thousand are of just about as much importance to the sense of the Hebrew Scriptures, as the question in English orthography is, whether the word *honour* shall be spelled with the *u* or without it. Of the remainder, some change the sense of particular passages or expressions, or omit particular words and phrases, or insert them; but not one doctrine of religion is changed; not one precept is taken away; not one important fact is altered, by the whole of the various readings collectively taken. This is clearly the case in respect to the various readings which are found in the Samaritan and Septuagint, if we except the very few cases of alterations in them, which plainly are the result of design, and which belong to more modern times. There is no ground then to fear for the safety of the Scriptures, on account of any legitimate criticism to which the text may be subjected. All those who suppose that the Scriptures depend on a word or a letter, so essentially that it is not Scripture if either be changed or omitted, must, if they will be consistent, abandon the whole Bible, in which many changes of this kind, it is past all question, have actually taken place. The critic wonders not that so many have taken place, but that no more have been experienced."

SUNDAY SCHOOL ANECDOTE.

A little girl came voluntarily to her teacher, and presented the tickets she had been collecting for some time, observing that she could not think of receiving any more;—that she thought it sinful to receive pay for learning the word of God, when it was so great a favour; her teacher remarked that she had better keep them until she had procured enough to purchase a large Bible; with childlike simplicity, (lifting up the little Bible she held in her hand,) she asked, does not this contain all that is in a larger one.

Oh! that the Lord would fill our Sunday schools with such youth; then could we look forward with pleasing emotions to the time when they would become an advantage to the community and heirs of heaven.

N. Y. Rel. Chron.

REGENERATION.

Sinners will not convert themselves to saints. Just as well might you expect to see the wolf, or the lion assume the nature of a lamb, or the dove. Let the appeal be made to facts. For how many thousands of years have the powars of moral suasion, of human reason and eloquence, been employed to subdue the vices, and banish the crimes of man. And with what effect! Human depravity has laughed at these puny and powerless weapons. Conscience, indeed, may often have been gained to the side of virtue and duty; but the *heart* has continued the slave of sin. The wisest of the heathen philosophers have felt and acknowledged this. They have confessed that the crimes of men, spurning all earthly restraints, assailed the very heavens. They have confessed that such was the strength of human depravity, that nothing but omnipotence could subdue it. They have confessed that no human being ever attained to virtue, but by a divine influence. Shall these truths, which forced themselves on the minds of benighted pagans, be denied or questioned by Christians, under the full blaze of Gospel day! If man is to be raised up from his ruins, how natural is it that his recovery, should come from the Author of his being! Who is able to create him anew, but He who created him at first! Who, but that God who commanded the light to shine out of darkness, is able to shine into the dark chambers of the human heart, and impart the life giving knowledge of his glory to the soul sunk in the death of sin. Such a work demands a divine, a creative and Almighty Power. Such a work is worthy of a God of infinite love and compassion. And surely it would be both unphilosophical and impious to deny that He who has the most perfect and intimate access to our minds, can change their inclinations, without infringing our liberty, either of thought or volition.

The doctrine of Regeneration, then, is not the creature of a deluded fancy. It is not a dream of enthusiasm, nor a relic of blind superstition. It is a doctrine most rational and consistent.

YOUTHFUL SINS.

"Remember not the sins of my youth."

YOUTH is the period of thoughtlessness and inexperience. It is often passed away without profit, without much good acquired by us or conferred upon others. The first years are devoted to childish toys and recreations. The term of apprenticeship is spent by many in the sinful amusements of the day. Faults are excused by equivocation and lying. Tempted by others, the youth is sometimes induced to purloin his master's goods, to steal from the till, to run into debt, to imitate the foolish fashions of the day, to break the Sabbath, to associate with bad companions, to swear profanely, to talk obscenely, and to deride that which is good! The soul, the immortal soul, is an object of secondary concern, if of any concern at all. Studies are neglected, conscience is slighted, its admonitions are disregarded, the word of God is heard without attention, and prayer is totally neglected.

Such is frequently, and such will be the conduct until reflection commences, and the youth communes with his own heart, and his spirit makes diligent search; until he *thinks* on his ways and becomes sensible of the evils of his heart and the iniquities of his life. Then he will direct his prayer to God and say "Remember not the sins of my youth." Reader, did you ever use such a prayer! Did you ever ponder the path of your feet! Examine this part of Scripture—go and survey your life—go and confess your sins—go and seek salvation—go and join yourself to the Lord in an everlasting covenant.

INDIAN POETRY AND ELOQUENCE.

In the last number of the Recorder, it is stated that the Secretary of War, Mr. Barbour, is recommending measures for "rescuing from oblivion specimens of Indian poetry and eloquence," and "for taking the likenesses of the chiefs of the principal tribes by a first rate artist," that posterity may be made acquainted with an interesting race, which a few generations to come will be deprived forever of seeing. So important in the opinion of the Secretary, is this object, that "no time is to be lost."

While reading this article the following reflection rushed upon my mind:—

Is this interesting race of men in the opinion of our statesmen soon to become extinct! Does not every Christian blush at the thought of making exertions to preserve the poetry and eloquence and portraits of Indians, and of neglecting any means in our power to preserve these tribes from extinction, and raise them to honor and happiness in the kingdom of God!

O, Saviour of the world! where is the benevolence of thy followers! Whither has the compassion of American Christians fled!

Shall our statemen manifest more zeal to gratify the curiosity of future generations by presenting to them the poetry and eloquence and portraits of our red brethren, than Christians do to raise them to the privileges of civilized men, and make them partakers of all the blessings promised to the household of faith! Is not the salvation of one of the souls of these Indians more important in the eye of Christian faith, than the preservation of their poetry and the external appearance of their bodies! Ought not every Christian then to say in the language of the Secretary, that "no time is to be lost," in bestowing the blessings of civilization and christianity upon these tribes, and thus rescuing them from impending ruin!

If we neglect the opportunity God is giving us of saving these tribes from temporal and eternal ruin, and present to our posterity no higher evidence of our interest in this portion of our race, than preserving specimens of their poetry and eloquence and external appearance, what will they think of our benevolence! If one spark of love should animate their breasts, will they not charge us with cruelty! Will they not ask, Why did not our fathers seize the precious opportunity God gave them of evangelizing this interesting race, that we might have mingled our voices with theirs in the general assembly and church of the first born in heaven!

O Spirit of the Lord! infuse into the hearts of American Christians a holy compassion for the poor outcasts, and inspire them with a zeal for their salvation becoming the importance of the object. *West. Rec.*

BEHAVIOUR AT CHURCH.

If there is any one place where perfect order and decorum should be more strictly observed than in another, it is in the house of God on the Sabbath. But if I mistake not, this order and decorum are not always observed in our churches.—Let the reader attend to the following particulars.

1. We sometimes see persons rise in the time of prayer, turn their backs to the pulpit, and stand gazing on the people in church. This I consider as uncivil or indecent behaviour to the person officiating—and I once knew a clergyman, in such a case, make a practice of calling the offender by name, if he committed the fault any time except in prayer. Besides, how unpleasant is it to the persons behind, to have one stand and look them in the face.

2. It ought to be noticed that just before the speaker closes his prayer, a great many persons begin to move, in preparing to sit down; so that before the last words are uttered, there is a general noise or shuffling throughout the house—a species of irreverence that ought to be carefully avoided.

3. A still more outrageous indecency is almost always committed by the younger part of the congregation in the galleries. The boys are so eager to get out of the house, that they scarcely wait for the close of the blessing; or if they do, the moment the last words are uttered, they start and run as if thay were frightened, filling the house with uproar. It is very desirable that this practice should be restrained. There should be no hurry or running, but every person, old and young, should walk moderately and lightly, that there may be as little noise and bustle as possible.

4. I have to add, that it is very desirable the congregation should all be collected, before the service begins. I know that this cannot be perfectly accomplished—persons may, and sometimes will be delayed, so as not to arrive in season.—But my remarks particularly apply to those who are *habitually* too late, and enter the church during service, thus disturbing the devotions more or less, of those around them.—This, especially in long days, cannot be necessary, and the practice admits of no apology.—*Con. Jour.*

A gentlemen informing Fuseli, the painter, that he had purchased his celebrated picture of Satan, the artist replied, "Well, you have got him now; only take care he does not get you."

THE
Luminary.

Two Dollars per annum, in advance.

LEXINGTON:
WEDNESDAY, JULY 12, 1826.

FOURTH OF JULY.

This day was celebrated by a part of the Citizens of Lexington in a religious manner. The Revd. NATHAN H. HALL, delivered an appropriate discourse in the 1st Presbyterian Church, after which a collection was taken up to aid the American Colonization Society, amounting to 25 dolls. 69cts. in good money. In consequence of the day being very rainy, but a small congregation were assembled. On Sabbath last a collection for the same object was taken up in the 2d Presbyterian Church, amounting we are informed, to 28 dolls. and some cents.

Communicated for the Luminary.

Extract of a letter from a young gentleman in New Jersey, to his friend in Lexington, dated March, 1826.

My Dear Friend,

Time has rolled rapidly away since we saw each other face to face; and in its flight, has marked two most important periods in the records of our lives! The one in yours, which I refer to, is, when, assembled with your friends, you approached the Hymeneal Altar, and before God and men, as witnesses, contracted with a fellow being, for your mutual benefit through life. The one in mine is somewhat similar to yours; the contract being made or rather sealed, in the house of God; with his presence, and that of his holy angels, and men, as witnesses; your contract was for time only, but mine for time and eternity!

Then it was, I contracted with the Almighty, I hope in sincerity, through Jesus Christ as mediator, to become his by grace, and to trust in his salvation for time and eternity. But oh! my dear friend, I have already been very unfaithful; and particularly so, in not warning my friends who are living without God and without hope in the world, of their great danger. Let me then redeem the time in some measure, by proving my friendship for you. We have both had, and still have, each a pious parent. Their instructions given us in youth, I hope, may yet be blessed to the everlasting welfare of our souls. But how have they been appreciated, or regarded by us? Has not our precious time been spent entirely upon objects of time and sense, in providing for our bodies only, to the utter neglect of our never dying souls? This is a subject of the utmost importance to us; for it relates, not only to time, but to eternity! A review of my life, led me to see, that my conduct would not bear the test of that holy, wise, just, and good law of my Creator; for it condemned every act of my life, as sinful, selfish, and opposed to him: and therefore subjected me to the punishment of everlasting banishment from his presence, and the pains of Hell forever!

You, my dear friend, have the word of God in your hands. You have heard, and I hope you still attend to the ministrations of that word. But how do you regard it? Do you go to it often and read over the precious promises, as so many bequests to you? And do you feel, and realize the enjoyment of any one of them, as you live from day to day? As we have been *instructed* to seek his direction and favour in all our worldly pursuits, I hope you realize his blessing in your companion; and in return for his goodness to you, have reared a family Altar to his praise.

When we last parted, the expectation of seeing you again in a few days, kept me from opening my bosom to you more freely. I then feared that the world was taking too fast hold on your heart, and I wished to *caution* you. I now feel more solemnly the importance of doing so. Were it a subject which related only to time, it were of importance; but considered in the light of eternity, it is infinitely more so. Consider, my dear friend, how are you living? what are you living for? Do you consider that the present life is all we must act for? Look into the word of truth, and see the record; read the words of Him, who spake as never man spake, "Thou shalt *love* the Lord thy God, with *all* thy *heart*, with *all* thy *soul*, with *all* thy *mind*, and *all* thy *strength*. And, thou shalt love thy neighbour as thyself." The question recurs to my heart, do you love? I desire to say, as did Peter, Thou O Lord knowest! But to the word of truth; there is my dear friend, written upon its sacred pages, a bequest to you, yes, I say to you! an offer of *Everlasting Life*, a greater treasure than mines of gold! for you may not only enjoy it in health, but in sickness. Then it will afford you relief, and even joy, when all other medicine fails. In prosperity, it will purify your pleasures, and double your enjoyments in adversity. It will soothe and alleviate, when nothing else will; but the chiefest of its good qualities is, when time shall have finished his course, and earthly scenes are receding from view, when the quivering lip, and heaving bosom and fluttering pulse are chilling by the cold grasp of death! then it is, that this precious bequest appears most valuable; then it is, that the soul will realize, and fully appreciate its real value! O then, attend to it, let nothing hinder you, be faithful to your own soul, and do not defraud her of that inestimable treasure. For what shall it profit a man, if he gain the whole world, and lose his own soul? If you have not yet secured an interest in the Saviour, O put not off this all-important concern, for you know not what a day may bring forth! Now is the accepted time, and now is the day of salvation! Defer not, to morrow may be too late; and if too late, *all* is *lost* forever!

TRAGICAL SCENES.

From the Kentucky Reporter.

TO THE EDITOR.

"FRANKFORT, JULY 7, 1826.

"*Dear Sir*—J. O. BEAUCHAMP expiated his crime, the murder of Col. *S. P. Sharp*, on the gallows at half past 1 o'clock to-day. He was executed on the brow of the hill, overlooking the town of Frankfort, near the road leading to Lexington, in presence of 5 or 6 thousand spectators. Yesterday he made a full confession in relation to the murder, and completely and entirely acquitted *Patrick H. Darby* of any participation in it; and said he was as innocent as the child unborn.

"A tragical scene occurred in the jail about an hour before Beauchamp was brought out to be executed. He requested the guards to leave the room a moment, that he might converse with his wife before he parted with her forever. The request was granted, and the instant the room was cleared, Mrs. B. took a case-knife, which had been sharpened with a file at the point, and which B. says he had concealed 2 or 3 months before, and stabbed herself twice just below the breast; Beauchamp then immediately seized the knife and gave himself a severe stab in the abdomen, but his arm he says was caught by his wife, which prevented the stab from being immediately mortal. When the guards ran into the room they were both lying on the floor weltering in their blood. Mrs. B. died in about three quarters of an hour, and was laid out a corpse before her husband left the jail for the gallows. She expired in his arms. The closing scene was truly mournful and affecting. He laid one hand on her forehead and with the other held her pulse until the soul had taken its flight to another world, when shedding a flood of tears and kissing her cold lips, he exclaimed—"Farewell, farewell child of sorrow! farewell child of misfortune and persecution! for thee I have lived and for thee I die!" He again twice embraced her most affectionately. Thus perished Ann Beauchamp, one of the most unfortunate of women, and under circumstances the most tragical and afflicting that can well be imagined. A little after 12 o'clock Beauchamp was brought out in a blanket and placed in a covered Dearborn waggon, to be taken to the place of execution. He was excessively weak and emaciated from the effects of laudanum which he had taken a few days before, but which was emitted from the stomach and proved insufficient to take away life. His wife had taken the same quantity without effecting the object. On being laid in the waggon he indicated some perturbation of mind, and from the workings of his countenance he was evidently agitated within. He sent for Mr. Darby and told him that he acquitted him of all and every charge in relation to the murder of Col. Sharp, but said he was wrong in that part of his testimony which stated he had seen him (Beauchamp) at Duncan's Well. He then took leave, and the sheriff ordered the guards to move forward. On the way to the gallows he became composed and occasionally a smile lighted his countenance. He bowed to the people as he passed along the streets, and on passing some windows filled with ladies, shedding tears, his gestures were peculiarly affecting and manly. On arriving at the gallows he had a short conversation with those that were near him, and took leave of them all. He was then put into a cart in which was his coffin. At the gallows he asked for a drink of water and ordered the Musick to play Bonaparte's Retreat from Moscow—the rope being fixed, he said, "drive off, I am ready to die." In less than ten minutes he was launched into eternity! On swinging off he struggled considerably, but ceased in about two minutes; and in the space of ten minutes all appearances of life disappeared. He hung on the gallows about half an hour. —He met his fate with great fortitude and composure. I am informed he never seemed entirely to despair of a pardon until the day before, when the Governor ordered out the two uniform companies. When the drums beat, his whole manner and countenance seemed to undergo a change. Not till then did he exhibit signs of penitence, or seem to be alarmed for his future destiny. I learn he expressed his readiness to meet his God, and that he had a hope of being happy hereafter. The attempt at suicide, I confess, seems to be an awful presage of the desperation of his mind and his unfitness for heaven. I will not however assume the office of Judge. He has atoned with his life for one of the most horrid crimes of which it is possible to conceive. His example is a striking terror to evil-doers and midnight assassins, and it is hoped it will have a happy influence in detering others and preventing crimes in future. The father of Beauchamp took both the bodies and started this evening to Bloomfield in Nelson county, where they are to be interred by the side of some relatives. The deceased has written a narrative concerning the truly tragical affair, and left it with his father to be published. It is said to contain a true statement of all the material circumstances attending the murder and the causes that led to it. Yours truly

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From the same.

TO THE EDITOR.

Frankfort. Saturday evening 10 o'clock.

The following is a copy of a letter from Cynthiana which has just been handed to me. It was brought by a

messenger who came with information to the Governor.

Yours respectfully,
J. G. D.

Cynthiana, July 8th.

"Dear Sir,

"I B. Desha has cut his throat and cant live to-day. After he did it he wrote the following:

"I an innocent of the charge made against me."

"The occasion done"—

[and could not proceed.]

I. B. DESHA

After this, and on seeing the Jailor who had been absent, and just returned, he wrote the following address to the Jailor:

"I have been mistreated since you went away. Let —— —— see it"—

and no body understands it. He sent for Laudanum several times, and attempted to borrow a pistol.

In great haste and no time to proceed.

I am yours. ——

☞ *We think it doubtful whether the wound has proved mortal.*

AFFECTING INCIDENT.

Mr. Work, Captain of the Don Glovanni schooner, from Gottenburgh, while delivering a cargo of deals and iron, at a wharf in St. Catharine's on Tuesday last, was accosted by a miserable looking young man, just returned from America, beseeching a little employment. The Captain in reply, said, he was sorry he was not in want of any additional hands, as his crew were fully adequate to discharge the cargo. The young man in return expressed his regret, but urged the captain to suffer him to work only for his meat as he was literally starving for want of food. Commiserating the youth's unhappy situation, the captain complied with the condition, and the young man went cheerfully to work in the hold among the crew.—Observing on the following day the assiduity of the stranger to discharge his duty, the captain asked him of what place he was a native! "Loughrea, in Ireland," he replied. "Loughrea—Loughrea," rejoined the captain, and "What is your name!" almost breathless, inquired the captain. "James Work," replied the youth. "Then you must have had letters from your brother!" says the captain. "Oh, yes, sir." "Come, come along with me," says the captain hastily, and immediately hurried him into the cabin.—"Have you any objections to show me those letters from your brother!" asked the captain. "Certainly not," said he, and instantly pulled out his pocket book and produced them. The captain, assured then almost to a certainty who the young man was, produced corresponding letters to himself, and upon the mutual correspondence being laid upon the table, each exclaimed, "Brother," and they instantly rushed into each other's arms, and for several minutes their feelings were so overpowered with the warmth of their affections, that neither of them could speak till tears came to their relief.—*English paper.*

THE SCRIPTURES.

AN EXTRACT FROM BISHOP DEHON'S SERMONS.

Imagine yourselves living in that age and state of the world, in which human nature is found unenlightened by revelation. Fancy yourselves, for a moment, encompassed with the darkness of heathenism, the paths of virtue and safety obscured; your Maker hidden from your view; your origin, your duty, your destination, unknown; the way to the tomb, your inevitable course, haunted with spectres of doubt and dismay; your spirits turning, on every side, for light and direction; but finding, on every side, darkness and uncertainty. In the midst of this gloom, suppose the heavens opened, and there descended to you a messenger, bringing to you a book, which informed you of your origin and destiny; which revealed to you the true God, and assured you of his love and favour; which made the path of every virtuous excellence, plain before you; and disclosed to you a title, an eternal title, to immortality. With what transports of delight would you receive the messenger! I see you, in imagination, falling prostrate at his feet. The book which he gives you, you would press to your lips; you would hold it to your bosom; you would drop on it tears of excessive joy. As the messenger returned to the skies, you would follow him with benedictions, till he vanished from your view; and the precious volume, you would carry to your habitation, with care, and unspeakable exultance.—Your wife, and your children, would be called to behold the gift. Your neighbours and friends would be shown the treasure. And were the wealth of the world offered you in exchange for it, you would again clasp it in your hands, and declare it above all price. But my brethren, take away the Scriptures, and what is your condition, but the condition of unenlightened nature? Consider their inspiration of God, and what is their value less, than if they were brought to you immediately from the skies? And yet, how imperfectly are they appreciated! Who hath sufficiently regarded them? Of the worth of the sacred volume, no estimation would be too high. For the kindness and condescension of the Almighty in giving it to us, no measure of gratitude would be excessive. But, because we have always been in the enjoyment of it, and its light and comfort are familiar to our minds, we behold it, as we behold the sun in the heavens, unmindful of the majesty and benignity of its Author, and almost unconscious of the importance of its beams. Surely, if the views we have taken of the subject are remembered this insensibility to the value of the best blessing of life, will be reproved by your consciences, and carefully corrected. When you think of the inspiration of the Scriptures, of their completeness, and of their end and uses, unless you are ungrateful to your Maker, and unjust to yourselves, you will be like the Psalmist, as glad of God's word, as one that findeth great spoils.

THE PERSON OF CHRIST.

It must be allowed, that in the Word being made flesh, there is neither conversion nor confusion of natures; that divinity was not changed into humanity, that humanity was not transformed into divinity, but that both one and the other remained completely distinct. Consider Jesus Christ attentively, and thou wilt evidently discern in his person a God, and a man; and that in him, the God has lost nothing of his divinity; the man is in no respect alienated from true humanity. At his birth thou wilt see a man persecuted by Herod, and a God adored by the sages of the East; at his baptism thou wilt behold a man immersed in the Jordan by the hands of John and a God proclaimed from Heaven by the majestic voice of the Eternal Father, which cries, "This is my beloved Son, in whom I am well pleased." In the ship thou wilt perceive a man who slumbers, overwhelmed with sleep, and a God, who afterwards calms the winds and waves, and imposes silence on them by a single word. Over the grave of Lazarus thou wilt behold a man who weeps, and a God who by a single word restores to life his friend who had been dead four days. In the garden of Gethsemane, thou wilt see a man seized and taken by the soldiers, and a God who, by a breath of his mouth, strikes all those insolent soldiers to the ground. On the cross thou wilt behold a man who dies, and a God who, in dying agitates universal nature to such a degree, that the earth trembles, the air becomes darkened, the sun loses his light, the rocks are rent assunder, the whole world is shaken, as if roused to emotion by the death of its Creator and Governor.

MOORISH LADIES.

Foreigners seldom have an opportunity of seeing the Moorish women, but from the few occasions that have fallen to my lot, the reports of foreign ladies resident here, and the extraordinary beauty of their children, I am inclined to think that they may vie with any other in point of personal charms. Their principal characteristics of beauty are elegant forms, large dark eyes, long eye lashes, and fine teeth; but the beauty which is mostly prized in this country, is that of excessive corpulency. The Moorish women, however, as they arrive very early at maturity, being often married at twelve years of age, fade equally soon. I am informed that their finest women are completely in the wane of their beauty at twenty-five, when they are often grand mothers; this may be in a degree owing to the excessive use or rather abuse of steam bath.

The English Home Missionary Society employs 40 missionaries; 31 of whom preach in 867 villages, and in 24 counties, among a population of 146,330 souls, to 20,000 hearers. They have 63 Sunday Schools, in which 3062 children are taught by 314 teachers. There are 291 villages yet destitute in the vicinity of their stations—villages in which evangelical truth is not proclaimed by any denomination; and as far as numbers could be computed, these alone contain 64,613 inhabitants. In 9 stations the returns are not calculated.

An infidel gentleman of great wealth in the county of Selkirk, in Scotland, made the following observation to a minister of the gospel: I do not know how it is, but poor old Janet, [meaning a poor old woman who lived in a cottage upon his estate,] has actually now much more happiness in her religion than I have in all my possessions. If her religion be a dream—it is a very pleasant dream. And if it be a reality—he added after a deep pause, in great agitation—what will become of me! *Chorepiscopus.*

AFFLICTIONS.

Afflictions seldom benefit men during the agonies of the first onset. The mind is in a whirlwind, and the whisperings of truth and consolation cannot then be heard. It is said that oil poured upon the water will smooth the breakers of the sea. But in a storm the pilot-boat cannot launch forth to bear that oil. Thus it is with the mind in affliction; it is for a time in too turbulent a state to suffer the oil of consolation to enter it. The time for moral help is when the mental waves are beginning to abate and have not yet ceased to roll.

It is the hour
Of sorrow's softness, and religion's power.

THEOLOGICAL SEMINARY AT NEW BRUNSWICK.

At a meeting of the Board of Superintendents, in April last, the following young gentlemen, composing the Senior Class, in the Theological Seminary, sustained an examination highly satisfactory to the Board; and were furnished with the usual certificates, recommending them to their respective Classes for licensure, viz: David Abeel, Ira C. Boice, Abraham Henry Dumont, John Garretson, Henry Heermance, Abraham I. Labagh, Isaac P. Labagh, Christian Z. Paulison, Cornelius Van Cleef, John H. Van Wagenen, Benjamin B. Westfall, and Charles Whitehead. All of whom have since been re-examined by their Classes, and licensed. *Ref. D. C. Mag.*

GREECE.

After various reports of the repulse of the Turks from Missolonghi, &c. news has at length been received, which seems decisive of its fall. The London Courier mentions having received official accounts from the Ionian Isles. These state that Missolonghi fell on the 22d of April, one month after the former repulse of the Turks from the walls.—The failure of the Greek fleet under Miaulis to throw supplies into the town, rendered the garrison desperate, and determined them to leave the place. It is said that two or three thousand Greeks perished in the attempt, and about three thousand more were returned as prisoners. The loss of the Turks is not stated, but must have been considerable from the obstinacy of the conflict.

N. Y. Rel. Chron.

From the Richmond Family Visitor.

FALSE WORSHIP.

The lover of strong drink is undeniably a systematic worshipper of Satan. He may possess some good natural impulses, and may do some apparent good in the world; but the incense of his heart is daily offered to the Prince of Darkness. He has reared an altar to the infernal king within his bosom, where he daily makes his offering, until the flaming tokens of acceptance pervade the temple. He continues to pour his libations, even after the ascending blaze has tinged his features with its livid light. His passions are assiduous votaries at this unhallowed shrine, and they soon assume the dark livery of their office. For a time he guards carefully his little portion of virtuous feelings, and flatters himself that they will save him from irreparable infamy. But they are soon claimed, as appropriate offerings to his insatiable master.—One by one they are laid upon the altar and consumed. Then comes a wild dream, in which the unhappy victim of vice, apostrophises his early yearnings after virtue, and fancies that he is still under their influence. He talks of filial affection, while he is a disgrace to the memory of his parents. He boasts of parental love, while his children creep through the world in melancholy obscurity; the consequence of his vicious indulgencies. A part of every day, he still hovers on the borders of reason's empire, and catches a faint gleam of her light. During this lucid interval, he discusses worldly matters, and struts with a brief feeling of importance before superficial observers, who quote his few rational opinions, as evidence that he is not wholly lost. The best part of mankind have given him up; but some, not greatly better than himself, still flatter his self-love with a show of respect. But his intervals of reason become gradually shorter, until at last, the gathering cloud obscures his mental light. He walks a little longer in the twilight of his understanding—waiting in passive acquiescence—the night of death. Perhaps his few friends may make an effort to arrest his ruin.—They may recall him to a recollection of all that he has lost, and a desire to regain some floating beam from the wreck of his earthly prospects. But his efforts are like those of a drowning man; faint and of short continuance. Perhaps religion, the dove of peace may be sent to his aid; but she finds no rest for the sole of her foot in the universal deluge—and returns to her ark of safety. At length the decree is issued for his removal from a mispent existence. The grave opens, and he sinks unnoticed into its narrow cell. His remains moulder in unwept obscurity, and the spot where he rests is desecrated. Reader, pause for a moment, and think what must be the condition of his immortal soul!

VALUE OF TIME.

We have had lately put into our hands a Sermon by the Rev. J. Hawes, preached in Belchertown at the ordination of the Rev. L. Colman, in which we observe in a note some appropriate remarks by Professor Stuart, of Andover, which we take the liberty of introducing.

"Permit us to remind you, that *preaching* is his (a minister's) great business, though not his only one. He must visit his people, and make himself acquainted with their wants and circumstances. But do not demand too much visiting from him. Above all, do not demand, that he shall submit to the drudgery of *party visiting*,—that miserable destruction of a good man's time, and that fatal snare to fervent piety, and exalted ministerial acquirements. Permit and expect him to visit you, *as a Pastor;* as a bosom friend, to solace your woes, to solve your doubts, to direct your inquiries, and to urge you on in the way to glory. His precious time cannot be spent in the idle gaiety of ceremonious visits; nor in dwelling upon the frivolous topics, that occupy mere fashionable circles. He is going to the Judgment seat to render his account there of the manner, in which he spends his time; and you—must also appear there with him.

"You wish your Pastor to be a man of growing reputation and increasing knowledge. Give him time then to study. Break not in, without the most absolute necessity, upon his sacred hours devoted to this purpose. He cannot continue to enlighten and interest you, unless he continues to be a man of study.—The days of inspiration are past. Divine assistance may, indeed, be hoped for now, by every faithful minister; but it can rationally be hoped for, only in the way of diligent and faithful study. Forego the pleasure of a morning visit to your Pastor, for the sake of a better sermon on the Sabbath. Rob not the whole congregation of the satisfaction and profit to be derived from good preaching, by breaking in upon your minister's time to prepare for the desk. Always remember, when you visit him, that a thousand others have the same claims upon his time as you have; and occupy as little of it, therefore, as the nature of the case will permit. Such a mode of intercourse will sweeten your visits, and make them pleasant to him; a different mode will oblige him to carry his studies into the night, and thus sink his spirits, and injure, or probably destroy his health." *N. Y. Obs.*

"Behold how great a matter a little fire kindleth."

At the time when the Rev. George Whitefield, of happy memory! was preaching through America, God was pleased to take one of a city, and two of a family, and bring them to Zion! A certain lady in New England, became a subject of grace, and of course, a praying, experienced Christian. But she was alone in her exercises; she could influence none to pray with her but a little daughter she had, between nine and eleven years of age. This child she took into her closet with her from day to day, a witness to her cries and tears. It pleased God after some time, to touch the heart of the child, and after sorrow for sin, to give her the knowledge of salvation thro' the remission of sin, and the spirit to bear witness of her adoption. The child being then about eleven years of age, in a transport which is so peculiar to such a blessed experience, said, "O mother if all the world knew this! I wish I could tell every body! "Pray mother, let me run to some of the neighbours, and tell them that they may be happy, and love my Saviour too." "Ah! my dear child, (said the mother,) that would be needless; for I suppose if you were to tell your experience, there is not one in many miles but what would laugh at you, and say that it was all delusion." "O mother, (said the child,) I think they would believe me. I must go over to that Shoemaker and tell him, he will believe me." She ran over, and found him at work in his shop. She began by telling him that he must die, and that he was a sinner; and that she was a sinner, but that her blessed Saviour had heard her mother's prayers, and had forgiven all her sins; and that now she was so happy she did not know how to tell it? The shoemaker was struck; his tears flowed down like rain—he threw aside his work, and cried for mercy by prayer and supplication; that alarmed the neighbourhood, and in a few months from that time, there were about fifty people brought to the knowledge of Jesus, and experienced his power and grace. "Behold how great a matter a little fire kindleth." Then let it spread till the universe is filled with the glory of God.

[Rel Intel.

INTERESTING ANECDOTES.

While we think of it, the Editor of the Register has availed himself of an interesting anecdote which was related a few days since by one of the speakers at a meeting of the Utica Auxiliary Tract Society. The whole speech was peculiarly animated and impressive; but when the meeting were told that a wicked law student in the state of New York, was converted from the error of his ways by the perusal of one little tract—that he closed his law books and exchanged his pursuit for that of the ministry, and intimated that the speaker himself was the individual alluded to—an impulse was given to the feelings of those that heard him, which will not soon be forgotten.

But Utica has seen other evidence of the utility of tracts. As two gentlemen were walking together a few days ago in a neglected part of the village, on some errand of mercy, they met with a poor woman, who, to all human appearance, had been brought into the liberty of the gospel, through the instrumentality of a tract which had lately been put into her hands by a benevolent female.—A backslider who had gone far from the ways of righteousness, was so smitten by the perusal of a tract put into his hands by a little girl a few weeks since, as to build again the family altar, and to begin immediately the work of reformation. How many instances of a similar nature have taken place, shall be known on that day when the secrets of all hearts shall be revealed.

Western Recorder.

DO ONE THING WELL.

Every man should aim to do one thing well. If he dissipates his attention on several objects, he may have excellent talents entrusted to him, but they will be entrusted to no good end. Concentrated on his proper object, they might have a vast energy: but dissipated on several, they will have none. Let other objects be pursued indeed: but only so far as they may subserve the main purpose. By neglecting this rule, I have seen Frivolity and Futility written on minds of great power; and by regarding it, I have seen very limited minds acting in the first rank of their profession—I have seen a great capital and a large stock dissipated, and the man reduced to beggary; and I have seen a small capital and stock improved to great riches.

FRIENDSHIP.

Never think of friendship with a covetous man: he loves his money better than his friends. Nor with a man of pleasure: he has not gravity enough to render his conversation improving. Nor with a wicked man: he will corrupt you. Nor with a silly fellow: his emptiness will disgust you. Nor with a drunkard: he will betray your secrets. Nor with a liar: he is a coward, and will desert you.

From the St. Louis Inquirer.

IRON MOUNTAIN IN MISSOURI.

This place is in Washington county, in this state, and is the most extraordinary store of iron ore that has yet been discovered in any country. It would not probably be transcending the limits of truth to say, that it would supply the world with this useful mineral for a long period of time. In appearance it bears a strong resemblance to native iron, and would yield, on fusion, 80 or perhaps 90 per cent.

There are other places that have been denominated *iron mountains*, such as that of Traberg in Polland, and two, the names of which we do not recollect, that have been discovered in Lapland; but none of these can be compared with the mountain of Missouri, neither in point of magnitude, nor in quality of ore.

It is a matter of astonishment that no foundry has yet been established convenient to this place; in its neighbourhood are many valuable mills, and there is evidently no want of water power, for the application of machinery, even of the largest construction. As there are few individuals who could command the capital necessary to be employed in this business, it would, perhaps, require a company to carry into effectual execution, an enterprize of so much importance, and which could not fail in being amply productive. Of the success that would attend it, there cannot exist a doubt, and it is thought, by many intelligent persons, that iron, castings, &c. might be exported advantageously even to places where they are now manufactured.

The peculiar quality of the ore of which this section of country is the rich depository, is also worthy of attention. At a bloomery erected by Messrs. Peery and Ruggles, iron is produced of a quality greatly superior to any that can be imported, and is preferred by smiths, because it is worked with greater facility, and is found to possess, in a very high degree, the properties of steel. Axes, plough-irons, and other implements of husbandry, made of this iron, without any addition of steel, is found nearly equal to those formed in the ordinary way.

The *iron mountain* is frequently visited by the curious traveller, and by those who have contemplated drawing on its vast store of wealth; and at length it is stated, a foundry and other works, calculated to bring into operation the mineral resources of this district, are about to be erected. We do not vouch for the truth of this statement, but a better prospect for the investment of capital is but seldom presented, and there can be no doubt, that, if not immediately, it will soon be, embraced.

MASSACHUSETTS.

About fifteen hundred male teachers are said to be employed, either the whole or part of the year, in the schools in that state; and the number of female teachers probably amounts to several thousands. The Governor's message recommends a school for the education of schoolmasters, and the question of the personal liability of corporators is to be brought before the Legislature. Internal improvements are also recommended to consideration.

New-Hampshire State Prison.—It appears from governor Morrill's message, that a profit of 13 000 dolls. has been derived from the New-Hampshire state prison, within the last year. The prisoners, it is believed, are employed in getting out stone, and preparing it for market.

MANUFACTORIES.

In Jersey city, opposite New-York, a company with 200,000 dolls. capital, have established extensive glass works. About 100 persons are fully employed in them. Adjoining those works is a porcelain factory, with a capital of 100,000 dolls. employing about the same number of work-people. A short distance therefrom is a carpet manufactory, with a capital of 400,000, dolls. employing 100 hands. These three establishments probably give subsistence to about 1000 persons. They all are in a flourishing condition, and the wares and carpets made by them are of excellent qualities. The carpet factory turns out about 2,500 yards per week, which finds a preference over the foreign ingrain carpeting, and a ready market. The yarn is spun at the Little Falls, at which factory, also, the concern employs about one hundred hands. Such are among the fearful effects of the tariff, that this manufactory has considerably reduced the price of carpets, in general, being fully able to compete with foreigners in the market.

The merchandize imported into the United States in the year ending 3d September 1825, amounted to 96,240,075 dolls. The exports of the same year amounted to 99,535,388 dolls.; of the exports, there were of the growth and produce of the United States and territories, 66,944,745 dolls.; of foreign articles exported, 32,590,643 dolls., leaving a balance of 3,195,313 dolls., in favour of the United States.

PORT OF LONDON.

The trade of London employs about 3500 ships, the cargoes entering the Port, being not less than 13,500; on an average, 1,100 ships are in the River at one time; together with 3,416 barges and other small craft, employed in lading and unlading them; 2,268 barges and other craft are engaged in the inland trade, and 3000 wherries or small boats for passengers. To this active scene, which the port of London exhibits, are to be added about 8000 watermen actually employed in navigating the wherries and craft; 4000 labourers lading and unlading ships, and 1,200 Revenue Officers constantly doing duty on the River, besides the crews of the several vessels. This scene occupies a space of six miles on the Thames, from two miles above to four miles below London Bridge and Limehouse.

A St. Petersburgh article says, the population of the whole Russian empire, including the kingdom of Poland and the principality of Finland, amounted, at the beginning of the year, according to very creditable statements to 53,763,000 souls. In the same article it is averred that the population of Russia increases annually half a million.

Baltimore, June 7.

SILK WORMS.

An interesting and novel exhibition is now to be seen at Mr. Brower's Hotel, No 39 South street. It consists of a great number of silk-worms in active operation, some feeding on the mulberry leaves, and others spinning their silken fibre; some weaving the woof of their silken habitations, to cocoons, and others entering and taking up their abode within, preparatory to commencing spinning for the use of man. To persons who have never seen the operations of this interesting insect, and know little of its mode of producing silk, the present exhibition is highly gratifying. You see the extremely fine fibre drawn from its mouth, and carried from point to point, back and forth by the worm, until it has spun and wove a sufficient woof for a covering, when it invelops itself in it and commences spinning the silk of commerce. This covering is a coarse kind of silk called *tow*, which the insect forms for a kind of workshop, inside of which it spins the finer quality. The lady who attends, and on whose place (in the vicinity of Baltimore) the worms are raised, is enthusiastically devoted to the cultivation of the worm and the mulberry.

There is no doubt but silk may be cultivated in the United States as successfully as in any other country. The only necessary preparation, is, the extensive cultivation of the White Mulberry Tree, on the leaves of which the silk worm feeds; and this may be done with the greatest facility, by gathering the berries now, and planting them in gardens, on side-walks, on road sides, and in fields, and letting them take the place of the useless dandy poplar and other shade trees. Would it not be worthy of a trial to cut large limbs of the Mulberry, before they begin to bud in the Spring, dip the cut end into melted wax to prevent the escape of sap, and then plant them? Such a process has been successfully practised with other trees, and we see no reason why it should not be successful with the mulberry. After obtaining a supply of the mulberry, all that is necessary, is to obtain a couple of cocoons (and let the cocoons be selected when the worms are first beginning to spin, that a white and brown (a male and female) worm may be obtained) which will supply eggs enough for a first beginning, for any family. The more we reflect on this subject the more we are convinced of the great advantage that would result to the country from a general cultivation of silk. It would give a more pleasing and profitable employment to thousands of widows and orphans, now dependent on the most precarious means of support, and supply a most useful article of merchandize from our own soil and industry, for which we are now indebted to foreigners.—We hope success will attend the undertaking—it is worthy of all encouragement.

Sea Elephant.—It is curious to remark, says Mr. Weddell, in the account of his late voyage towards the South Pole, that the sea elephant, when lying on the shore, and threatened with death, will often make no effort to escape into the water, but lie still and shed tears, only raising the head to look at the assailants and though very timid, will wait with composure the club or lance which takes his life. In close contact, every human effort would be of little avail for the destruction of this animal, unwieldy as it is, were it to rush forward and exert the power of its jaws; for this, indeed, is so enormous, that in the agony of death, stones are ground to powder within its teeth.

CURE OF STAMMERING.

Philadelphia, June 22.

A few weeks ago we noticed, that an Institution was opened, in this city, by Mrs. Chapman, at 137 Pine street, for the cure of *stammering* and other *impediments of speech*. Since then, we have noticed several articles, as communications, in the daily and other journals, written by persons *recently cured* in that Institution. In one, from *Henry Warren, jr.* from the state of New-York, of whom we have some personal knowledge, after noticing that he had applied to Mr. Chapman, 344 Broadway, New-York, and by his directions subsequently to Mrs. C. the wife of the former, in this city, he says:

"With mingled feelings of incredulity and hope, I made the trial. A number of living instances as specimens of perfect cure, confirmed the truth of testimonials in great numbers, and gave me encouragement. The *method of cure*, which I had heard was so sudden as to give relief in a short time, and which, therefore, staggered my faith—as I believed neither in *charms* nor *miracles*, and could not perceive how it could be possible—was so natural, so ingenious, so pleasing, and at the same time upon such truly philosophical principles, that the moment I entered upon it, my fears and apprehensions, as to the probability of cure, were completely dissipated; for to my inexpressible joy and surprise, my relief was almost immediate, my cure certain, and I proceeded with a zeal and eagerness which seemed to partake of inspiration. Now, Messrs. Editors, I can deliver myself with as much ease and fluency as if I had never stammered in all my life! Those distortions of features and hesitancy of speech, which were so distressing to myself and painful to my hearers, I feel no more, and I hesitate not to say, that the person who cured me, could cure any individual existing, troubled with stammering."

We have learned verbally from Mr. Warren, that he was so bad with this complaint as to receive an exemption from militia duty; and laboured under disabilities which rendered his situation pitiable. He only remained at Mrs. Chapman's Institution two weeks, and has returned to his family *completely cured*. *Religious Messenger.*

Nothing can be more True, and better Said:—One of the wisest men of his age, the American, Franklin, after an experience of nearly a century, gave it as his opinion, that nineteen-twentieths of the diseases of mankind were caused by over feeding.

POETRY.

For the Western Luminary.

LINES

ADDRESSED TO A LADY AND GENTLEMAN IN LEXINGTON, WHO RECENTLY LOST THREE INFANT CHILDREN, AND ARE LEFT CHILDLESS

"*The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.*" Job. 1st. Chap. 21st. verse

And are the dear infants at rest,
Escap'd from this burdensome clay?
How tranquil, how happy and bless'd,
Beyond what a mortal can say.
These infants were lent to you here,
To love and to cherish, a while;
How sweet did their actions appear,
How pleasant their infantile smile!

The Lord, who bestow'd them at first,
Had surely a right to his own;
He always is righteous and just,
And never can sully his throne!
Like Job when bereaved, you say,
His providence must be ador'd;
The Lord he has taken away;
And bless'd be the Name of the Lord!

Consider, dear parents again,
How peaceful, how blessed their fate,
How free from all sorrow and pain,
How perfectly happy their state!
They look'd at the world for a while;
Disgusted—they quickly withdrew,
And with a beneficent smile
Bid parents and sorrow adieu.

You feel——and like parents you feel;
You cannot do otherwise here;
That heart must be hardened as steel
Which cannot surrender a tear.
Your three little infants are now
Wing'd Seraphs——or angels we say:
Behold them in ecstacy bow,
Before the great Fountain of day.

Your sons—are the sons of the sky;
Encumber'd no longer with earth,
They all have ascended on high,
And pass'd to a heavenly birth.
Then dry up your sorrows—rejoice,
And hear the young Quiristers sing;
O listen——their Seraphim voice
Sing praises to Jesus their King!

Improve this important event;
Tho' childless—Remember your God,
The affliction in mercy was sent,
Your Father directed the rod!
He has taken your infants away;
And touch'd in the tenderest part,
O parents, be willing to say
You now will surrender your heart.

Lexington 11th July 1826.

From the Gen. of Univ. Emancipation

THE SILENT GRAVE.

There is a place where glory sleeps,
Where poison'd vengeance never creeps.
Where injur'd virtue never weeps.
'Tis in the silent grave.

There is a place where slaves of gold,
With sinews they have bought and sold,
Shall lie together, rot and mould;
'Tis in the silent grave.

The proud oppressor finds a place,
As small, as humble, and as base,
As Africa's degraded race;
'Tis in the silent grave.

There is a place, a dark retreat,
Where bond or free alike shall meet
A summons to Heaven's judgment seat;
'Tis in the silent grave.

There is a place—let man forbear
To tell the anguish, that is there—
Where guilt must feel worse than despair;
Beyond the silent grave.

There is a place where slaves are free,
Nor feel the scourge nor bow the knee,
Except to Heaven's Eternity!
Beyond the silent grave.

Proud Tyrant, let your slaves depart,
Or Heaven will tear their bonds apart;
Then 'neath his vengeance you shall smart,
Beyond the silent grave.

MISCELLANEOUS.

THE IDOLATRY OF WEALTH.

An extract from Dr. Chalmer's Discourses on the Application of Christianity to the Commercial Affairs of Life.

"Wealth is the goddess whom all the world worshippeth. There is many a city in our empire, of which, with an eye of apostolical discernment, it may be seen, that it is almost wholly given over to idolatry. If a man look no higher than to his money for his enjoyments, then money is the god. It is the god of his dependence, and the god upon whom his heart is staid. Or if apart from other enjoyments, it by some magical power of his own has gotten the ascendancy, then still it is followed after as the supreme good: and there is an actual supplanting of the living God. He is robbed of the gratitude that we owe him for our daily sustenance: for, instead of receiving it as if it came direct out of his hand, we receive it as if it came from the hand of a secondary agent, to whom we ascribe all the stability and independence of God. This wealth, in fact, obscures to us the character of God, as the real though unseen author of our various blessings; and as if by a material intervention, does it hide from the perception of nature, the hand which feeds, and clothes, and maintains us in life, and in all the comforts and necessaries of life. It just has the effect of thickening still more that unpalpable veil which lies between God and the eye of the senses. We lose all discernment of him as the giver of our comforts; and coming, as they appear to do, from that wealth which our fancies have raised into a living personification, does this idol stand before us, not as a deputy, but as a substitute for that Being, with whom it is that we really have to do. All this goes both to widen and to fortify that disruption which has taken place between God and the world. It adds the power of one great master idol to the seducing influence of all the lesser idolatries. When the liking and the confidence of men, are towards money, there is no direct intercourse, either by one or the other of these affections towards God; and, in proportion as he sends forth his desires, and rests his security on the former, in that very proportion does he renounce God as his hope, and God as his dependence.

"And to advert, for one moment, to the misery of this affection, as well as to its sinfulness, He over, whom it reigns, feels a worthlessness in his present wealth, after it is gotten; and when to this we add the restlessness of a yet unsatiated appetite, lording it over all his convictions, and panting for more; when, to the dulness of his actual satisfaction in all the riches that he has, we add his still unquenched, and indeed, unquenchable desire for the riches that he has not; when we reflect, that as in the pursuit of wealth, he widens the circle of his operations, so he lengthens out the line of his open and hazardous exposure, and multiplies along the extent of it, those vulnerable points from which another and another dart of anxiety may enter into his heart; when he feels himself as if floating on an ocean of contingency, on which, perhaps, he is only borne up by the breath of a credit that is fictitious, and which, liable to burst every moment, may leave him to sink under the weight of his overladen speculation; when suspended on the doubtful result of his bold and uncertain adventure, he dreads the tidings of disaster in every arrival, and lives in a continual agony of feeling, kept up by the crowd and turmoil of his manifold distractions, and so overspreading the whole compass of his thoughts, as to leave not one narrow space for the thought of eternity,—will any beholder just look to the mind of this unhappy man, thus lost and bewildered, and thrown into a general unceasing frenzy, made out of many fears and many agitations, and not say, that the bird of the air which sends forth its unreflecting song, and lives on the fortuitous bounty of Providence, is not higher in the scale of enjoyment than he! And how much more, then, the quiet christian beside him, who, in possession of food and raiment, has that godliness with contentment which is great gain—who, with the peace of heaven in his heart, and the glories of heaven in his eye, has found out the true philosophy of existence; has sought a portion where alone a portion can be found, and in bidding away from his mind the love of money, has bidden away all the cross, and all the carefulness along with it."

THOUGHTS ON RELIGION.

A tract, with this title, was put into our hands a few days since, for our perusal.

The Tract possesses internal evidence that it was written in the days of revolutionary France. It is blasphemous in a very high degree, and yet is so artfully written as to entangle the minds of the young and unsuspecting. We are informed that a copy of this Tract has been sent to each Postmaster in this State, and perhaps in the United States. It purports to have been printed in New-York, but no one has had the hardihood to avow himself either the translator or printer of it.

Christians, let not your zeal for the honor of God, the cause of truth, and the salvation of immortal souls, abate. The hosts of darkness are attempting to destroy, and trample under foot the revelation of God. His truth is assailed from various quarters—will you indulge in sloth and inactivity, when you are called upon to come up to the help of the Lord against the mighty.

Much indeed has been done, and much is now doing by the friends of God in the distribution of the word of life, and in disseminating Tracts written in defence of the truth.—But much more remains to be accomplished, and all who love the truth are concerned in this matter, and should be active in the discharge of their duty.

Chris. Sec.

From the Dover Gazette.

A SCENE IN EUROPE.

THE SABBATH SCHOOL SCHOLARS.

At the foot of a lofty hill, crowned to the summit with the richest verdure, peeped out from among encircling bush wood and straggling elms, a miserable mud cabin. A streak of smoke rolling up through the green trees was the only sign that met my eye of its being inhabited. The sun was up, and over the deep blue heavens, the thin clouds lay sleeping. It was the hour between sunrise and the full blaze of day. A stillness seemed to lie around the spot, and I felt a kind of creeping sensation creep over me as I drew near the house of mourning. I paused at the entrance. A low murmuring kind of sound stole upon my ear, and again all was hushed. I gently opened the door and bent myself forward, as if to ascertain unnoticed, what was passing within. I saw at the first glance that death had been there. The apartment on the threshold of which I now stood, was of the meanest construction. It was without a single piece of furniture that deserved the name. In one corner of it a dead body lay stretched out, very slightly covered with a tattered coat, and a cold kind of horrible feeling run through my very soul, and it would probably have shrunk away from any further investigation, if I had not been suddenly arrested by a soft, sweet voice mingled with a low groan, somewhat like a death rattle, that seemed to issue from the same apartment. I turned my head around and beheld a sight that chained me, as if by magic to the ground. O, it was heart-thrilling to behold! On a bundle of straw, a woman, somewhat in years, lay apparently in the agonies of death. Near her head hung, reclining in deep sorrow, a beautiful, little half naked child. On one side a lovely girl about thirteen years of age, knelt. A Bible clasped in her thin, slender hands, with which she was endeavouring to comfort her dying mother. I instantly recognized two of my Sabbath School children. The meeting was affecting. They had been without food for some days. The mother died next day in the triumph of that faith which her little daughter taught her out of the Bible. The girls grew up to be respectable members of society, and one of them has been a teacher in a Sabbath school for several years.

A TEACHER.

FROLICS.

The profligate Duke of Wharton, being one day in company with Swift, recounted several extravagences he had run through. Swift kindly observed to him, 'You have had your frolics, my lord; let me recommend one more to you; take a frolic to be virtuous: take my word for it, that *one* will do you more honour than all the other frolics of your whole life."